



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

תשובה, printed at Amsterdam in 1651, edited now with notes in a more correct form ; third, a Selihah for the 20th of Siwan, printed first at Cracow in 1650, and extremely rare ; fourth, collected notes concerning these calamities ; fifth, the history of the cruelties committed by Iwan Gonta in the Ukraine in the year 1768, in *Jüdisch-Deutsch*, printed at Vilna in the year 1805 ; sixth, a sermon delivered on the occasion by R. Abraham Meir ben-Levi Epstein, unedited. We draw the attention of our readers to the fact that the product of the sale of this monograph will benefit the Jewish Society of Agriculture in Syria and Palestine. We hope that our brethren will respond to this appeal for help for the Jewish colonies in the Holy Land. Contributions will be welcome, and Herr Benjamin Segal Troitzkaia Ulitsa, Dom Reich at Odessa, has undertaken to forward the money to its destination.

A. N.

Discussion on Isaiah (ch. lii. 13ff. and ch. liii.) from an Unpublished Manuscript of the Sixteenth Century, with Preliminary Notes on Judæo-polemic Literature. By REV. ALEXANDER KOHUT, D.D., Ph. D., New York, 1893.

THE well-known Rabbi of the Temple *Ahamath Chesed*, New York, is taking a little rest after the achievement of his great edition of R. Nathan's *Arukh* (which we hope will sooner or later be duly noticed in this QUARTERLY), by publishing minor items concerning Jewish literature. In the present pleasing monograph he notices a hitherto unknown treatise relating to Anti-Christian controversy, from a MS. in his possession, formerly belonging to the late Rabbi of Baltimore, Dr. A. S. Bettelheim, who bought it in Prague many years ago. It seems to have been composed in Holland in the year 1551 A.D., and as far as concerns the passage on the fifty-third chapter of Isaiah, this treatise does not agree with any of those given in the Catena printed in Oxford in 1877 with the title of "The Fifty-third of Isaiah according to Jewish Interpreters." Consequently Dr. Kohut's MS. is at present unique, and will have to be used for a second edition of the Oxford Catena, together with other interpretations which have turned up since 1877. They are, 1. By David Kokhabi (of Estella), in his work with the title of *מגדל דוד* (see *Histoire littéraire de la France*, t. xxxi. p. 472, not yet published) ; 2, by the physician Jacob Zahalon of Rome (1630-1693) in his commentary on Isaiah, and controversial passages in other prophets, to be found in his *ישועות יעקב* (MS. in possession of Dr. Med. Ascarelli at Rome, comprising 404 pages), and by Hillel ben Jacob hak-Kohen, in the MS.

No. 366 of Munich (see Steinschneider's Catalogue, p. 171). No doubt there will turn up some other smaller or larger notes on the same subject. Dr. Kohut's monograph is already of value by the publication of the passage of the fifty-third chapter of Isaiah; we must regret that he has given it only in an English translation. But the bibliography of Anti-Christian polemics which the doctor gives exhaustively, will be a great boon to those who do not possess De Rossi's *Bibliotheca Judaica Anti-Christiana* (Parma, 1800 A.D., nearly out of print), and for those who have no time to read the somewhat lengthy preface to the Oxford Catena, and various catalogues of Hebrew MSS. Here also we have to point out some omissions on the subject. 1. "La Controverse Religieuse entre les Chrétiens et les Juifs au Moyen-âge en France et en Espagne, (in the *Revue de l'Histoire des Religions*, Paris, 1888), by our lamented friend M. Isidore Loeb; 2, "Jewish Controversy and the Pugio Fidei" (in the *Expositor*, February and March, London, 1888). To these may be added the Judæo-Arabic treatise with the title of קצה מנאדלה אללאסקף, with French translation, edited by Leon Schlosberg (Versailles, 1888), and the treatise נסתור הכומר ס', edited from a MS. in the Vatican Library, by Dr. A. Berliner (Altona, 1875). Finally the controversy in Paris, in the year 1273 (see this QUARTERLY above, p. 713). The MSS. of the Michael collection (p. 12) are in the Bodleian Library, and are, as might be expected, described in the new catalogue (see p. 10). We point out these omissions for the benefit of a second edition of Dr. Kohut's excellent monograph, which will certainly be needed. Let us conclude with the mention of the first pages of the introduction, which is elegantly written, in which the characteristics of the Jewish people, and the usefulness of exegesis of polemical literature are explained.

A. NEUBAUER.

Catalogue of Hebrew MSS.

It is gratifying to mention that Rabbinical literature has gained a serious worker in a young Italian scholar, Signor Gustavo Sacerdote. There is room for one, for now only the veteran Chief Rabbi of Mantua, Signor Marco Mortara and Signor J. Yaré of Ferrara, remain from the old school of S. D. Luzzatto. Signor Sacerdote has just brought out in the transactions of the *Accademia dei Lincei*, Rome, the catalogue of the Hebrew MSS. preserved in the *Casa dei Neofiti* in Rome, and now placed in the Vatican Library. They are not many, only thirty-one altogether, with eight others written on Hebrew matter by Christians. The thirty-one Hebrew MSS. do not contain unknown matter, but we find there new names of scribes and